

Sinne no more,

OR

A SERMON PREACHED
in the Parish Church of *Banbury* on
Tuesday the fourth of March last past, vpon occa-
sion of a most terrible fire that happened there on the Sab-
bath day immediatly precedent, and within the space of foure
houres was carried from the one end of the Towne to the other,
with that fury, ascontinuing to burne all the night, and much of
the next day, it consumed 103. dwelling houses, 20. kilne-
houses, and other out-houses, to the number of 660.
bayes and vpwards, together with so much malt and
ether graine and commodities, as amounted at
the least to the value of twenty thou-
sand pounds.

*The third time published and enlarged
by the Author.*

WILLIAM WHATELY Vicar of *Banbury*

2. PET. 3. 14.

*The heauens being on fire shall be dissolued, and the
element shall melt with feruent heat.*



LONDON.

Printed for George Edwards in Greene Arbour
without Newgate, 1630.

Sinne no more.

OR

A SERMON PREACHED

in the Parish Church of ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...

... on the ...



To his welbeloued neighbours the
Inhabitants of the Borough of *Banbury* in the
County of *Oxon*, the Author wisheth all hap-
pinesse, dedicating to them with this little
Booke, himselfe and all that bee
can doe.



Eare Brethren; A true
Christian is the onely
happie man. Hee is a
gayner by all things. If
his state decrease, his
sinne decreaseth too If
his body be sicke, his
corruptions sicken al-
so: If his outward man decay, his inward man
is strengthened. If earth fauour him lesse, hee
runs faster to heauen: If friends proue vnkinde,
he trusts more in the kindnes of God. If death
kill his body, it kills sinne too, his greatest ene-
my, which, before, cannot be quite killed. But
this happinesse falleth not into the mouth of

The Epistle Dedicatory.

a good man in his sleepe and in his dreames;
without his working, labouring, endeavouring,
The blessing of God casts not good things vp-
on vs in such a carelesse fashion, to fauour our
idlenesse. Wee must finde them by seeking;
and attaine them by taking paines for them.
He that would fetch gaine out of losse, must
sweat for it. When I saw therefore the dam-
mage which you had sustained in your states,
I bethought my selfe of helping you to reape
some profit by that distresse. To that end I
meditated these things, and spake them to you
at our next publike meeting, To the same end,
I haue made my thoughts legible, putting them
into your hands, and presenting them vnto
your eyes, that you might not be able to for-
get them vnlesse you will put on wilfulnesse.
Accept them as signes of my tender care ouer
you, and O that euery man amongst you
would get this book into his house and hands,
and reade it more than once, and study it with
serious attention. I know it is not of any great
value in it selfe, but it is particularly and pecu-
liarly fitted for your present vse, and in that re-
gard may more profit you, than a better
treatise in another kinde. I know mine owne
wants

The Epistle Dedicatory.

were well enough, neither doe I long to
be publike. Yet now haue I put my selfe forth
of my private study, for your greater bene-
fit, in hope also to deriue the fruit of your
calamity to many more besides your selues.
I would it might please the diuine Maiesty,
to incline your willes to the following of
the counsell which this booke presents vn-
to you. And O that he would also stirre vp
the hearts of all those that shall reade these
lines, to pray for your profiting by the stroke
and withall, out of compassion to your
wants, to bee as forward for your supply
as some haue beene already. How happy
should this correction be (and how blessed
the wise corrector) which should at once
further your reckoning by procuring your
amendment, and further the reckoning of
many more by enlarging their bounty : and
how happy should I account my selfe if I
might become an happy instrument of both.
On the bended knees of my soule I beg both,
of him that can giue both, but the first in the
first place. If our liues be better than before
well are wee, though our states bee neuer,
so plentifull as they were before : but, woe
vnto

The Epistle Dedicatory.

vnto as if we recover our wealth, without re-
forming our faults. The all-powerfull and most
gracious God, worke the former in you, the
latter for you: with this prayer I leaue you to
his goodnesse, and rest.

Your well-wishing Pastor,

William Whately.

From my study in Bembury.

May 26. 1628.



Sinne no more.

OR

A Sermon preached AT BANBVRY.



Elbeloued Neighbours,
Friends, and Brethren in
our Lord; To well prepared
Hearers, a Preface is both
tedious, and superfluous:
such, I presume, the pre-
sent hand of God hath made
you, more than any speech of mine can do; for sight is
a far more powerful & commanding sense, than hear-
ing. Accept therefore, I pray you, of a double errand,
which I haue to do vnto you; one in mine owne name,
another in the Name of God. From my selfe, I
would speake, partly, to them that haue beene smit-

B

ten

ten with this beavy stroke; partly, to them that haue escaped it. To the former, by way of condoling with them first, then of confor:ing them. To the latter, to congratulate with them; and to instruct them. Had I beene a stranger, to lodge amongst you for a night alone; or a traoueller, to bait in your Towne for an houre, or passe thorow your streets for a moment, yet I could not but haue sadly lamented so beavy a spectacle, the flaming of so many houses at once, the consuming of so much substance, the out-cries of so many persons, the desolation of so great a number of your dwellings; but being an inhabitant, borne, bred, and brought vp amongst you from mine infancie, and neuer absent from you aboue seuen yeeres, for learuings sake; and now at last a Minister amongst you, and Pastor ouer you, for the space of xxiij. yeeres together; I might be iustly charged to haue lost all sense and humanity, if I were not deeply touched with your calamitie. Giue mine eyes leaue therefore, to speake vnto you in the language of teares: and seeing I heard so generally a cry for water, water, the other day; let me also cry water, water; and let all our eyes ioyne together, to powre forth a streame of water, sufficient to quench the remainders of those flames which are yet burning amongst you, yea, to quench
the

the glowing fire of Gods displeasure for our finnes, which haue iustly kindled all these flames amongst vs. There haue beene mournfull Prophets in Israel whose errand was to take vp a lamentation ouer their people, and call their hearts to mourning and sadnesse; such an one it becommeth me to bee at this time, and in this place, and, O that I could performe it effectually. For where should we rather weepe than here? in the presence, and in the eares, of our most gracious Father, who hath louingly smitten vs; and loueth to see his children sensible of his blowes, neither can endure more than our selues; such hard hearted sonnes and daughters, as will make nothing of a beating. Moderate teares are pleasing to God that smiteth, who doubtlesse would haue his children sorry, that they haue made him angry: neither can any thing lesse become a Christian than senselesse stoicisme. Moderate teares are profitable to men that are smitten, who be worse than diuers beasts, if they profit not by stripes, and cannot wax better by them, if they refuse to smart vnder them. Let vs therefore weepe together, because we haue beene afflicted together, yea, because wee haue altogether sinned and procured affliction; weepe you that haue lost your goods or houses in whole, or in part, and let mee

weepe with you; because the Lords hand hath
salne vpon you, and your sinnes haue prouoked his
hand; weepe you that haue beheld the losses of
your brethren, because your selues haue deserved
the crosse as well as they, and cannot tell how soone
you may feele it. Weepe you my neerer neighbours
of the Towne, that stood amazed and perplexed
with fearefull suspence, hoping, and yet doubting
what would become of your owne goods and houses.
Weepe you my remoter neighbours of the country,
that stood astonished in the beholding of such a re-
medilesse accident, and could not haue leasure then
to weepe for wondring, or helping, or both. Weepe
you that were then absent, and saw it not, but haue
beene this morning spectators of so great a desola-
tion, as I thinke few of your eyes haue euer seene be-
fore. Weepe out of feare, as children, that see their
fathers wrath in beating their brethren, and know
not who must suffer next. Weepe in charity, to shew
your selues feeling members of the same body,
whereof when one member is grieued, all doe sym-
pathize. Weepe in pity to helpe to ease the burthens of
the distressed, who cannot but finde their crosses mi-
tigated, in finding a part of their sorowes borne by
others. Weepe in obedience, to fulfill the most ex-
presse commandement of our God, by weeping with
them

them that weepe. Weepe as men, because you are witnesses of the miseries of men. Weepe as Christians, because they be Christians that suffer. Weepe as next neighbours, because your next neighbours and familiar acquaintance haue smarted. And let vs all lift up our voices and weepe, in the hearing of the Lord thy God, within his house, that seeing vs humbled vnder his holy hand, hee may know what course to take with vs, as once he said to Israel, after their erecting of the golden Calfe. The Lord compares himselfe to a father, that hangs betwixt anger and pity, resolved on neither, but inclined to that, that the carriage of his children may call for; by striking further if they stoope not, and desisting from stripes if they doe. Alas, alas, what a breach hast thou Lord made amongst vs? How many dwelling places are become desolate? How many inhabitants destitute of habitation? How many wealthy men, made lesse wealthy, and poore men more poore? How many rich men are become poore, and poore men beggers? How are the labours of many a father, Grand-father, great Grand-father, suddenly conuerted into smoake and rubbish, in the space of a day and night? O the raging fury of the tempestuous winds, when they haue once gotten fire and flame

within their blustering mouths! O the hideous violence of fire and flames, when they haue gotten to themselves the wings of the wind to flie about withall! And O the loathsome odiousnesse of those wicked finnes of ours, which like fooles we loue so dearely, and bug so fast within our bosomes; yet alas, we see they cause a tender hearted father to burne in displeasure against vs. Weepe I pray you and spare not, but weepe like Christian men, yea, like men that are sanctified through the knowledge of Christianitie. Weepe not onely, nor chiefly, nor scarce at all, for the losse of your goods, the ruine of your houses, the impouerishing of your states, the wants that you may perhaps suffer; but weepe also, yea, weepe chiefly, and in a manner onely, for the finnes of your soules, the disorders of your liues, the priuate offences of your families, the publique offences of the towne, and particular transgressions of your persons. The teares of the flesh be fruitlesse teares, and the sorrowes of nature, barren sorrowes; but the teares of grace, and the mourning of the spirit, are a seed most precious and most fertile. O that wee could now sow them in great abundance for our future benefit. Hee shall gaine much by worldly losses; that turneth the griepe of his losses vpon his finnes. But, my brethren, let not your weeping

weeping and lamentation bee like that of Rahel, whereof the Prophet foretelleth, that shee wept and would not be comforted: nay, but let mee goe on to giue you comfort, and doe you prepare your selues to take it. In trush, no griefe is profitable to man, or pleasing to God, further than it tenderth to comfort, and endeth in it. As good not mourne at all, as drowne our selues in our owne teares: now therefore stop your weeping for a space, and let me become your comforter, and call you to reioycing in the middest of this crosse, and in despight of it. What can better become a Minister of the Gospell, than to raise vp those that are sad and heauie in heart? and seeing we be furnisbed of meanes, to comfort the soule against its greatest and most intolerable euils; shall wee not bee able to reuiue it against any outward calamitie? Make your selues cheerefull therefore in the Lord your God, as once we read that Dauid did at Ziglag, when his case was worse than the worst of yours. For he had not alone lost his house and goods; but his wiues, and children to boot, and with them the loue of, in a manner, all his ancient souldiers, which (impuring their miserie to him) began at length to talke of stoning their Generall. And if you will but cleare vp your eyes a little from weeping, and
cast

cast them upward, towards the Ruler of heauen, there is store of comfort in him, that can neuer lose that worthy title of the God of all comfort. For, my brethren, he hath lost nothing in this great losse of yours, neither is his state decayed, because some of yours be so; nor is he lesse wealthy in the lessening of your wealth. Suppose that one of your children had lost a groat or a testar, which it pleased one of you to giue him, would that losse vndo him, thinke you? must hee be starued or hunger-bitten because that poore peece of siluer could be found no more? Or suppose some man of wealth and place, should haue had his out-houses burnt, in which the slaues and vinds of his family did wont to lodge? must they therefore embrace the rockes for a couering, as Iob speaketh? and be wet with the showres of heauen for want of conuenient lodging? O no my brethren, a wealthy master will prouide an house for his bondmen to put their heads in, and set vp a better, if a worse be burnt; and the many pounds that remaine in the fathers chest, shall supply the wants of a childe that hath lost his small stocke of a few shillings. God is your master, God is your father; and seeing a Christians riches are in Gods keeping, he must count himselfe to haue lost nothing, so long as God hath lost nothing. The Lord
of

of Heauen hath as much money, and as much mercie now as euer hee had. Therefore should you bee as ioyful now as euer, and say with Dauid, the Lord is my shepherd, (as much since the fire as before) and therefore I am sure I shall not want. It is easie with God to restore you more then all this (and twice so much as this) which the raging flames haue deuoured: And if his neuer-deceiued wisdom see it fit for you, he will more than make vp your losses, and cause your latter end to be more plentifull than your beginnings, as it was once promised and performed to distressed Iob. I called vpon you to mourne before, not because you had lost your wealth, but because this crosse doth come from God, as a signe of his displeasure. I call vpon you now to be comforted, because the Lord will accept your humiliation, and shew himselfe reconciled. But say it should please your heauenly Father, to make your earthly portion scantier to your dying day, than it hath beene heretofore; yet haue you cause, my brethren, and most abundant cause, to comfort your soules in him, that hath granted you farre better things than those that are earthly. Hee hath left you himselfe, his sonne, his spirit, the hope of his kingdom, the promises of his Gospell, that rich and precious Iewell of Faith, and (that that Dauid thought

to be better than thousands of gold and siluer) the iudgements of his mouth. He hath left you the spirituall blessings, wherewith hee hath blessed you in Christ, that by fixing your eyes on them (the more in the absence of these meaner things, which did call your thoughts from them) you might cause the consideration of these so surpassing excellent things, to make the losse of the trifles seeme nothing. A man loseth a payre of gloues, or knife, or handkerchiefe, out of his pocket, but his purse (wherein were many rich Jewels with store of gold and siluer) hee loseth not; will that losse torment him, or breake his sleepe? God hath giuen thee, that art his childe, his spirit of adoption to seale thee to himselfe, the bloud of his Sonne to purge thee from thy finnes, and the beginnings of holinesse, as an earnest penny of thy perfect happinesse, and shall the losse of a few goods and a dirty house, make thee looke with a dejected countenance, or carrie a sad heart about with thee? O make it appeare that you count Gods fauour; Christs bloud, the Spirits power, riches enough, by ioying in these abundantly, euen then when ye want riches. Reioyce more that thy soule is freed from the danger of being euerlastingly burnt in those unquenchable flames of hell fire, than grieue that thy goods are burnt in the flames of this fire
that

that is well nere already quenched, euen within the space of a day or two. Bee more glad that thou hast such an enduring substance laid up in those celestiaall habitations (whether neither theefe nor enemy, nor water nor fire can approach) as shall neuer be taken from thee by fire or any other accident, than be sad because thy worldly substance is much of it marred and consumed. If you haue spirituall eyes, (behold now by looking to things inuisible, and by taking with you the losse of your goods, euen in this manner also as the Saints of old did the losse of theirs in another meaning. It were a shame of all shames, if earthly losses should take away comfort from a Christian heart, that hath heavenly benefits remaining entire vnto it. Let them be tormented with comfortlesse griefes, at the losse of house and goods, that know not, nor haue, any thing better than house or goods: but for them which say they know that all this world is nothing, and professe that they expect an vndefiled and neuerfading inheritance in another world, for them (I say) to make a great mourning for so little a losse, when so incomparable gaines abide behinde to delight in, nothing can be more absurd and vreasonable. Your Father hath store of those trifles which you want, he hath granted you store of things farre better

than these, reioyce in him, reioyce in them, and I require you in Gods name, and as you be Christians, let not this crosse crush your hearts, what euer become of your estates. Yea verily brethren, those of you that haue felt and are like to feele most misery by the present chastisements, haue yet cause of comforting themselves in a thankfull acknowledgement of the greater miseries, which they might haue suffered, and haue escaped.

Are we not happy that more than halfe the Towne is left entire and vndefaced, though I thinke a third part haue passed thorow the flames? Are wee not happy that our goods and houses alone, nor our wiues and children, our limmes and bodias, haue beene seized vpon by the furie of this insufferable element? Had the wind and fire conspired against vs at midnight, as at none day; had they beene suffered to lie in ambush till wee had all betaken our selues to quiet rest, as they brake forth when we were all awake, and stirring abroad to serue God; no doubt but many a man had lost an arme, many a legge, many an eye, some their lines, many their children, many their wiues, many their friends; which would haue beene so suddenly surprized with the v unexpected comming of that greedy enemy, as they could not haue
bethought

betbought themselves of a meanes in that haste, and in such darkenesse, either to haue fled from it, or drouen it from them.

Herein therefore acknowledge you the gentlenesse and clemencie of God, that did so moderate this chastisement, in regard of the season of its breaking forth, as that you escaped a farre greater misery than that which you haue sustained by it. Wee must as well looke from what we haue beene deliuered, as what wee haue endured, that our thankfulness may moderate our sorrows, and our ioy in the one, may temper our griefes for the other.

Take comfort therefore, how great soeuer thy losse is, that thy crosse is not greater: Take comfort in this, that your selues or your friends were not halfe burnt in your beds: Take comfort in this, that you haue receiued those heauenly vertues, which the fire cannot burne: take comfort, that God is still yours, still rich and all-sufficient; and in this take comfort too, that if you doe, as I hope you will, make a good vse of this, the Lord will finde a meanes to lade you with his blessings, and restore the things that the fire hath deuoured, as once he promisseth to doe, those that the Grasshoppers had eaten vp. Mourn (o before God, as thus to comfort

Your selues in God, and blessed be that mourning, blessed that comfort.

Now hauing thus settled your hearts, that came bleeding hither with Gods blowes, let me turne my speech to you that haue onely felt the wind of the stroake as it were, and not the smart of it, and some not so much as the wind: and with you, and for you, and for my selfe among the rest, let me blesse and praise God, and greatly reioyce in him, that hath spared the greater part of the Towne, quite contrarie to our feares and cries, that said we were all vndone, and that sure all the towne would be (as easily it might haue all beene) burnt. Blessed be God, that a part alone, and not the whole Borough, hath beene consumed, and that the greatest part remaineth to succour the lesser. Blessed be God that Banbury Towne alone, and not Banbury Country, kept so beaury a Sabbath, and sitteth in dust and ashes. Blessed be God, that many Townes at once had not felt what hauocke wind and fire can make when they meet together and ioine their forces in one. This burning was terrible indeed, but nothing to that which we haue heard of, and some of our eyes haue seene in other countries, by name in Germany, whither a reuerend Diuine, not long since accompanying an Ambassadour, affirmed that his
owne

owne eyes told there at one instant, the number of
fix and twentie villages and townes, all burning at
once round about one citie. O such a flame as that,
would haue made our burning seeme none other
than a playfull bonfire, for children to sport about.
But blessed, blessed be the most high God, that such
fires, so wittingly kindled by the malicious hands of
mortall enemies, haue not wasted and consumed
Towne and Country and all, that neither should bee
able to releue other. Reioyce therefore all of you,
that haue not felt that seuerity whereof your neigh-
bours and friends haue tasted, because the Lord
hath pleased to restraine the furie of the fire, and not
suffer it to seize on your goods and houses: and you
that haue sustained much dammage your selues, yet
shew your selues feeling members, and reioyce with
them that reioyce. Be glad that thou hast scaped
what others haue felt; be glad that others haue sca-
ped that thou hast felt: let thy freedome seeme to
thee greater, because others went not free, and
blesse the Lord the more for it. Let thy misery
seeme to thee the lesse, because others haue not en-
dured the like misery; and blesse thou the Lord as
much for their freedome, as thou bemoanest thine
owne damage: out of freedome and out of miserie
both, wee must all picke matter of thanksgiuing;
neither

neither should any affliction euer befall vs, but that we ought to take notice that God doth shew therein more mercie than rigour, more gentlenesse than sharpenesse. But aboue all, my brethren, I congratulate with them amongst you, that haue begun to lay the foundation of an edifice of bountie, for their releefe that are now forced to want releefe, and haue brought it to me, as it were, the first fruits of bountie and compassion; whom I will not so farre defraud of their iust praise, but that I will name them vnto you in the same order that they made themselues knowne to me, and not in the order of their places in other respects.

The first I will not name, because he is neere vnto my selfe, the fountaine from whence I haue issued, who (besides that which his owne hands haue largely distributed) did put into mine hands also, yesterday morning, the summe of twenty shillings, to distribute to the poorer sort, that were extremely comfortlesse.

The second was an old acquaintance, schoole-fellow, fellow pupill, chamber-fellow of mine, M^r. Ioseph Palmer by name, a long Student, and skilfull Practitioner in the necessarie Science of Physicke, who sent me the same day ten shillings, to be in like manner bestowed.

The bird was a worthy and well-disposed Knight that hath lately taken an habitation amongst vs, and liueth to bee an ornament to the noble profession of Armes, Sir Thomas Dutton of Wickham, in this Parish, who gaue me with his owne hands twenty shillings for the same present vse, withall earnestly exhorting mee to stirre up the liberality of the Country, at this present meeting.

Lastly, the right Worshipfull Sir William Cob of Adderbury, Knight, with the reuerend Master Oldis Minister of the same Towne, and the Worshipfull Master William Danuers, came home to mee yesterday, and brought with them that which was better than money, a declaration of their pittifull respect of our losses, requesting me to perswade the Magistrates, that they should take some speedy course for the supplying of the present great necessity of the poorer sort, promising themselues to shew their louing respect to the Towne, and tender compassion to the poore.

With those particulars which I know, and all others which I know not, that haue declared the like compassion and bounty, I congratulate the goodnesse of God to them, and in them. Blessed bee the mercifull, blessed be they that consider wisely of the poore, blessed be those that will lend freely to God,

D

When

when he comes a borrowing in his needy seruants and children. Blessed be those that shew themselves liuing members of the same body, by commiserating and releuing the miseries of the miserable: and blessed be God for all, who giueth all to all, and hath taken but some from some, and hath giuen to others an heart to. affoord releefe to them from whom he hath taken almost all.

And now (brethren) let me beseech and exhort you all to follow the good examples of those that haue gone before you in the practise of those most excellent graces of mercy and liberalitie. Now is a time when we must put you in mind of, and you must carefully follow the charitable counsell of Iohn the Baptist to his attentive hearers; let him that hath two coats, giue one to him that hath none; and let him that hath food, doe likewise. For this end hath the Lord spared you, that you should learne not to be sparing to your brethren. Put your selues to voluntary charges in workes of mercy, seeing the Lord hath forborne to put you to this necessary losse which others haue suffered. Giue something to them from whom God hath taken, because it hath pleased him not to take from you that which hee had formerly giuen. Bee good Stewards of that which God hath left in your custody, that he may not declare his anger

ger against you, for your being niggardly of that which hee vouchsafed to leaue with you, that it might be an instrument of bounty. Now forget not to distribute and communicate, and to offer those sacrifices wherewith the Lord is pleased to testifie himselfe well pleased. Now let your abundance supply their wants, whom God hath therefore called to want, that hee might giue you an occasion of declaring the abundance of your charitie, in commiserating and releewing their want of necessaries. No cost is more religiously, more vertuously, more thriftily bestowed, than that which is laid vp in heauen, though it be laid out on earth. Bountifull and mercifull actions are the best bargaines, and the best purchases. No fire shall be able to consume those riches, wherewith a man doth enrich himselfe by succouring those that are distressed. This is a good and a sure foundation, laid vp against the time to come. Shew your thankfulness to God by your liberalitie to his people: let almes-deeds be your thanke-offerings, that God may still preferue your substance for new thanke-offerings. There is no surer way to keepe your selues from euer wanting, than by taking care that others want not, which but for your liberalitie must needs be pressed and pinched with wants. It is a more blessed thing to giue

than to receiue; as Christ himselfe hath told vs: Giue willingly, giue speedily, giue plentifully, that the Lord may make you alwayes giuers rather than receivers.

But I beseech you (brethren) let there be none, no nor one amongst you, that out of a malicious desire to scurge pietie, so nicke-named, vpon our sides, shall mocke at Puritanisme, vpon occasion of this band of God which hee hath stretched out against vs, whom the world hath pleased, but falsely, to terme Puritans. Or if any man will needs take occasion to laugh at his brethren, whom his father sees good to correct before his eyes, we cannot but be assured that such petulancy and wantonnesse shall much displease that louing Father, which vseth his rods to warne one in anothers sufferings: and leauing him to be iudged by God, that can take his times of fit corrections for all his sonnes and daughters, we will pittie his ignorant follie that doth so misse-interpret the Lords seueritie, comforting our selues with the Apostles saying, that hath told vs, how iudgement begins at the house of God, and that the father correcteth euery sonne whom he receiueth.

And so much (well-beloued Brethren) thought I fit to speake vnto you from my selfe, and in mine

owne name. Now hauing finished mine *owne errand*, I come to speake vnto you as Christs Ambassadour, in his name, and in his words, as himselfe did utter them in S. Iohns Gospell, saying,

IOHN 3. VER. 14.

Sinne no more, lest a worse thing come vnto thee.

His sentence was spoken by our b'lessed Saviour himselfe to a man whom himselfe had a little before, miraculously cured of a long and lingering sickness. It is a plaine sentence, that the weakest capacitie may conceiue it. A short sentence, that the feeblest memory may retaine it. It is very needfull, because it declareth a most behouefull dutie, and very terrible, because it threatens a very fearefull punishment: You cannot but see it diuiding it selfe into two portions. A plaine commandement, a sharpe threatning; the first, enioyning the right vse of former calamities; the second threatning, the neglect of such vse, with new and worse calamities. *Sinne no more*, that is the commandement, know it to practise it; *lest a worse thing fall vpon thee*; that is the threatning, know it and auoid it: The former saying may perhaps seeme strange, for who can attaine to such perfection, *of sinning no more*? When the Scripture telleth vs, that in many things we sin all, and that no man liueth and sinneth not: The latter saying may perhaps seeme impossible, for who can imagine a worse miserie, then eight and thirty yeares sickness? But if we consider the infinitnesse of Gods Iustice, we shall easily perceiue, that it is easie to him to lay a worse crosse, than any that befell formerly,

vpon him that will not profit by that which he hath felt already; for sure the Lord hath as much power, as man hath sin, and can as quickly make the weight of punishment heavier as man can make the weight of sin heavier. And if we consider the infiniteness of Gods grace in Christ, accepting the will for the deed, and working the will and the deed; we shall easily see the meaning of Christ in bidding him *sinne no more*. Know then, that these words are to be vnderstood euangelically, in that the Lord will reckon him to haue sinned the more, that doth stedfastly purpose, and constantly labour to *sinne no more*. To forsake at least the vsuall practise of grosse sins, and the willing allowance of all, even the least knowne sins; this is in the Gospell phrase to *sin no more*; and this is both possible, and also easie to him that is begotten from aboue. In these words then, you haue two points to note; A duty, and the danger, if we neglect the duty: Of the first at this time, at another time of the later.

Learne therefore I pray you, from the mouth of our blessed Sauour, that one speciall vse of our afflictions is our reformation. His chastisements must reclaime vs from our euill wayes; and though before wee were afflicted, we went astray, yet afterwards, we must cease to sinne any more, and learne his righteous iudgements; *Goe, and sin no more*. This is the fruit that the Lord doth looke for, from his corrections. This is that, which *Isay* the Prophet doth teach vs also, saying Chap. 27. ver. 9. *by this shall the iniquity of Iacob be purged*, and this is all fruit to take away this sinne; why doth the Goldsmith cast his gold into the furnace, but that it may come out more pure from drosse? And so doth the Lord try vs in the furnace of aduersity, that the drosse of our finnes

sinnes may be purged from vs. And that we should be reformed by crosse it appeareth, because the Lord complaineth for want of this effect, *Isay 1.5.* saying, *why should you be smitten any more? yet will ye not returne more:* as if he had said; that it is in vaine to correct a people, that will not be amended by corrections. And by the Prophet *Amos*, Chap. 4. ver. 8. the Lord doth five times together reprove the people, that notwithstanding the diuers calamities wherewith he had declared his displeasure against them for their sins, *yet ye haue not returned vnto me, saith the Lord of Hosts.* Now there is no true conuersion without amendment. If we cast not away our transgressions, we cannot be counted true conuerts; Seeing then, the not conuerting to God by meanes of chastisements, is greatly condemned, and amendment is a chiefe part of turning; we must needs confesse that the Lord requireth that this conuersion and amendment should follow from his stripes. No man will question this truth. The plainnesse of it shall spare vs a labour of further proofes.

Two principall reasons may periwade vs to it: First, sin is the cause of all the miserie we feelee, miserie therefore should induce vs to forsake sinne. For it is a brutish folly to complaine of any euill, and not obserue the cause that deserueth the same, to remoue it. Seeing the Lord is the Iudge and Ruler of all the world, and that nothing doth befall the sons of men, but by his appointment, (as our Christian Religion commandeth vs to beleue, which teacheth the doctrine of Gods speciall providence) either we must impute vniustice and cruelty to God, as if he were angry for nothing, & delighted in the Creatures unhappinesse (which blasphemy nature it selfe abhorreth, as most repugnant to all right reason; for
how

how should that be found in God? the fountaine of all goodnesse, which maketh the men in whom it is found, to all lose the honour of goodnesse) or else wee must confesse, that our wickednesse is the roote of all our wretchednesse; and that therefore wee are smitten by God, because we haue transgressed the Law of God, and hence also must conclud (euen out of loue to our owne welfarre, as well as out of duty to our maker) that we will surely cast from vs those things, which wee finde in experience to be mischieuous vnto vs. What childe is there who being whipped, doth not cry out I will doe no more, I will doe no more? What malefactor wil not presently promise to leaue the practise of those crimes, that procure his bands and imprisonment? We are void of that vnderstanding which is to be found in very infants, and in the worst of men, if wee make not the like conclusions, from the stripes and punishments which our heavenly father, and the chiefe ruler of his whole world, doth inflict vpon vs. Tell me then, is not God the author of thine afflictions, whatsoever the secondary cause be? either confesse this, or professe thy selfe an heathen, an Epicure; and if this be true, either when thou seelest the prints and scars of his displeasure against thy sinnes, thou must resolute to leaue thy sinnes, or else confesse thy selfe a foole, a beast, that hath no regard of his own happinesse and comfort.

Againe, this is the sole way of becomming great gainers by our miseries, to reforme our liues, and cast away our sins. And who would not doe that worke (though painfully) that shall cause afflictions to end in comfort? not alone procuring the remoucall of the crosse, but an increase of blessings also? If when our heavenly father chastiseth vs, we fling away our sins, he will not alone
cast

cast away his rods, and cease smiting, but will also be-
 thinke himselfe of many benefites, whereby to declare
 that his anger is turned into fauour. So wel is God plea-
 sed with beholding the dutifolnesse of his seruants, in
 stooping to his hand, & redressing what hath prouoked
 him, that he will be so much more bountifull and gra-
 cious to them, by how much hee hath more afflicted
 them before, and so it shall be better with them, than if
 they had not beene smitten at all: where is our wis-
 dome? where is loue to our selues? where is our natu-
 rall desire of happinesse? if we take not so good an op-
 portunity, to turne our woe into weale, our sorrow into
 ioy, our sorest calamity into greatest consolation? If we
 doubt of this effect of an holy reformation, the Lord
 hath put vs out of all doubt, by causing it to bee, both
 promised & performed vnto *Iob*, and in him to all that
 are afflicted, *Iob* 11. 14. verse. *Zopher* telleth *Iob*, that
 which God himselfe did make good at last, *If iniquity be*
in thine hand, put it farre away. & let not wickednesse dwell
in thy tabernacles. Lo, what an afflicted man must doe,
 his care must be to purge his hand and his house of all
 manner of wickednesse and sin. This if he will doe, heare
 how the Lord will reward his amendment. His estate
 shall be amended as much as his soule, and more, and
 God will make misery to fly as farre from him, as hee
 hath chased iniquity, for then saith he, *thou shalt lift vp*
thy face without spot; yea thou shalt be stedfast and not feare,
 meaning, I take it, thou shalt enioy the comfortable assu-
 rance of the remission of thy sins, and shalt rest assuredly
 and fearlessly perswaded, that the staine thereof is quite
 done away before the Lord. A man shall hold vp his
 head with comfort before his maker, & with confident
 boldnesse appeare without spot and blot before him, if

E

his

his afflictions, for sinne do bring forth reformation. And for his outward state he addeth *thou shalt forget thy misery.* His afflictions shall not alone haue an end, but that so, as he shall be quite freed from all the trouble of them, there shall be no such remainder of them, as to make him once thinke of them againe, or if he do remember them, he saith, *thou shalt remember them as waters that are past,* which cause the meddowes to bee more fat and fertile, then they would haue beene: looke what those flouds be to the meddowes, wherewith they seeme to be little lesse than drowned all the winter (euen causes of their being more richly clad, with grasse and flowers in the spring) that shall afflictions proue, to them that are made to forsake their sins by their afflictions, means of helping them to much more comfort and prosperitie; and this comfort shall be very great and very lasting too, and still growing and increasing more and more, *shine age* (saith he) *shall be clearer then the noone day, thou shalt shine forth and be as the morning.* The comfort of a sinner reformed by corrections, shall be plentifull and excellent as the brightnes of the noontide Sun, and withall constant durable and on the growing hand, as the light of the morning. If these be promises of God, which cannot be made in vaine, if they be of an vndoubted truth, and shall be infallibly performed, is he not more stupid and senselesse than a dead stone? that will not be moued by them, to improue his chastisements, for the remouing of his sins. Do not all men loue prosperitie and comfort, wish it for themselves and for their friends, pray for, reioyce in, bestow all their labour to get comfort? and why should we not follow Gods directions, rather than our owne, and learne from him the path that leads to prosperity? seeing we confesse him to be maker and giuer of prosperity.

Enough

Enough I hope to proue this duty and to perswade it. Now for your better direction in the practice of it, I will stand a while to shew you two needful points. First, what sins a man must amend by chastisements. Secondly, by what meanes a man must make his affliction an helpe to his amendment of these sins. For the first of these. First in generall, all sins must be forsaken without exception, and therefore doth our Saviour deliuer the precept here in these generall termes, *sin no more*, neither in one thing, nor in another. And so doth the Prophet call vpon Israel saying, cast away all your transgressions. All sin is hatelull to God, all sinne is hurtfull to man. Every sin is euill in Gods sight, every sin is threatned with the curse, every sin deserueth the curse, every sin griueth the spirit, every sin is forbidden by the Law, every sin was punished in *Christ*, and vnlesse we reforme euery sin, we do not indeed and in truth reforme any sinne. Looke therefore that your reformation bee generall and vniuersall, without any limitation or exception; for you haue to deale with God, that is a God of pure eyes, and can abide no iniquitie, no not any of any kind, or any degree. He that spake one commandement, spake all, and he that obeyeth one comandement, must and will in some good measure obey all. For if any man shall keepe the whole law besides, and yet allow himselfe in the breach of any one commandement of the law, hee shall bee counted a transgressor of all; and all his other obedience, because it is hollow, false, and hypocriticall, shall be reiected and disallowed by God. More particularly, euery man must amend his owne sins, the sinnes of his person, nature, place, condition, the most beloved of all his sins, those that are most pleasant, most profitable, most creditable to him, those that he hath most will

to commit, and is most vnwilling to forsake. Those that stick fastest vnto him, and flatter him with most hope of profit, delight, credit. So saith the Prophet, *let the wicked man forsake his wickednes, & the vnrightheous man his own imaginations*, and another Prophet saith, *cast away all your transgressions whereby you haue transgressed*. So our Sauour calleth vs to the cutting of the hand & foot, and pulling out the eye, and casting them away. There are some sins that are as deare to euery man, as the principall members of his bodie, and the most needfull and vsfull of all his senses. These, these must be mortified, forsaken, abandoned. If our principall care be not to relinquish these principall transgressions, our partiall and seeming care in reforming other euils, shall be nothing at all regarded. Consider then each of you, what is his most precious and most esteemed corruption, what he is most loth to forgoe, what seemeth most hard, most difficult, most impossible for him to cast away, and let him bestow his chiefe paines here where hee findeth most hardnesse. But most chiefly aboue all, afflictions should worke vs to the leauing of those offences, which the Lord in afflicting, doth most chiefly intend and aime at: as the child must be most carefull to reforme that fault, for which his father doth particularly chastise him: we must giue our selues diligently to marke what is the offence or offences, which when God layeth his rod vpon vs, he doth most dislike in vs, and would haue vs most willing to glorifie him by amending, For though the Lord do correct for sin in general, yet for the most part, there are some speciall disorders which doe most prouoke him, and which he doth in speciall call vs to reforme by his stripes. Now therefore as concerning the present calamity which hath light vpon you: let mee striue

strive to be helpfull vnto you, in declaring what the faults be, which the Lord doth most shew himself angry against, and to the leaving whereof, he doth most particularly call you, by his heauie stroke of his most righteous, and withall most gracious hand. But how shall we attain to the knowledge of Gods intention in this matter? Surely my brethren, by considering the medicine, which a wise Physitian doth minister, it is easie to know the disease or diseases w^{ch} he seeketh to cure. Let me read the prescript of a skilfull Artift, and know those ingredients whereof his potion is compounded, & I may soone affirme what be those humours, which he would haue purged away. For either like things are healed with like, or else contrary with contrary. In like manner, if we do discretely consider the chastisements of God, wee shall easily perceiue his meaning, and informe our selues of the sins which he seeketh to reforme. I pray you therefore let vs take a view of our affliction, and looke chiefly to these foure things: the time when the Lord afflicted, the place where our sorrow began, the instruments by which we suffered, and the things in which; and if we do with any mediocritie of wisdom, ponder on these particulars, wee shall not chuse but know the Lords minde in this matter, and see our owne duty, as concerning the speciall sins, which we must specially set against. First, then the time which the Lord did chuse for our humbling, was in generall the Lords day, that seuenth after six of labour, which it seemed good to him for our spirituall benefit, to consecrate wholly to his owne seruice, and our attending the worke of getting holinesse: what can we collect hence, but that we are punished by the restlesnesse of this Sabbath, for our not resting an holy rest many other Sabbaths? How often hath the

Lord vouchsafed vs liberty and freedome to giue his owne day to him and to our owne soules? And then we, out of our prophannesse, and earthlinesse, tooke no care to sanctifie it, but either loytered out the day in idlenesse, or wasted it in our own businesses, or in our own pastimes. Now therefore he would not giue vs leaue to rest, or to bestow our selues in duties of holinesse, but forced vs by necessity to spend the day and night too, in a most toilsome and most vncomfortable labour. Oh how iust is it that they which will not rest from worldly or voluptuous labours on Gods resting day, should be compelled to toyle and moyle like horses in such an vnhappy business? I pray you, go on to thinke more particularly at what time this crosse brake forth amongst vs; not on the Lords day alone, but when we were all assembled in his House, to performe his publike worship, then did he please to interrupt vs by so fearefull an accident. Why so? But to warne vs of our great negligence of these his publique seruices: How many of vs as very slacke in comming to the Congregation of God, when we haue abundant leasure? And this day, loe the Lord reiected vs, would not giue vs time and opportunity, to meet againe in his House, but hurried vs together in the streets, and drew euery man home to his owne house to saue it from the flames? Could we be more manifestly smitten for neglecting to come to Gods House, when we might haue done it, then by his not suffering vs to come thither now, when we would haue beene glad to haue had leasure to come thither? But the cry of fire, fire came flying in at the Church doores euen in that instant, when wee had newly begun to celebrate the Lords supper; when some had receiued that holy Sacrament, and the greater number were to receiue, then did God pull vs from his table,

table, and thrust vs out of his house by force, then was I compelled to request all of you (that had strength and abilitie to do seruice there) to make all haste to the place of danger, and the rest (that could haue but troubled others with their presense and outcries) to stay still at Church. Now sure the Lord in pulling this spirituall food euen out of our mouths, when he had shewed it to all, and giuen it to some, did euen put vs in minde of our most carelesse and vnprepared comming vnto it, without regard to lament our sins before, or reforme them after. How many of you are bold to abuse this blessed ordinance, comming often to it, and going still from it, as vnreformed in life as before, because you come to it without any fit preparation. Did not God speak to such and tell them, by thus driving them from his board, that he counts them very vnwelcome guests at his table? So haue we considered the time of this crosse. Think of the place also, where did the burning begin? At a kilne, I say a kilne, a malt forge, the proper instrument of making that thing, which is the next and immediate worker of drunkennesse, that huge sin, that fertile broody big-bellied sin, which is (as they say of the first matter) apt to take the formes of all sins, which by burying reason, and choaking conscience, and setting loose all passions, doth turne a man into a beast, or rather into a Deuill, which makes a man for the time, a meere Atheist, a very deny-er of God, and thrusts out of his breast all remembrance, all feare, all loue of him, which disables him for all diuine seruices, and makes that he must needs either neglect or abuse them: which fills his mouth with blasphemous oaths and execrations; which will make him raile on the Magistrate, strike his owne father, deflowre his owne daughter, spend his goods lauishly, proclaime all
his

his vices, & follow all his lusts. This transcendent sin the destroyer of grace, reason, nature, strength state, name, all. This sin God did surely point at, and punish: and calleth vpon all to forsake, hate, oppose this sinne.

The fire began in a kilne, it consumed twenty kilnes, it left no kilne standing that was within his walke, it leaped from one side of the street to the other, to fetch in kilnes, it spared none it came neere, it spoiled more malt, than of any other goods of one kinde (so farre as I can learne) Say what you thinke, brethren, Is it not plaine that the Lord doth admonish you of that fault (whereof the liquor of malt is the most common instrument) when he bare so hard a hand against kilnes and against malt.

Looke a little further, I pray you, to the principall instruments of this desolation: The fire, a furious Element of it selfe (yet resistible enough, if store of helpe be present, whereof you did not want any, euen at the very first) this fire did borrow strength and swiftnesse from the rough and boisterous winds, vpon the tempestuous wings whereof, it came riding, as it were in triumph, through your streets, disdaining all resistance, till it had passed from end to end of your towne, and could not be restrained. Now be not these two creatures of very common vse? What day is it wherein we haue not necessary vse of fire? what weeke wherein some such carelesnesse as produced this calamity, is not to be found amongst you? And what yeare is it? What quarter? almost what moneth? in which the wind doth not, for one or other day speake louder, and bussell somewhat more roughly than ordinary? Yet hath it neuer before falne out in any of our dayes, that these two Elements, fire and ayre (for no doubt winde is well termed an aire moued, what-soeuer be the mouing cause of that mouing) should lay
their

their strengths together to hurt you? Now when God that doth so constantly chaine vp these hurtfull and violent creatures, doth please for once so to pull off his bands, and let them run loose as it were, and when being so broken loose, they doe so much mischief and make so great hauocke, What is this but a very vpbraiding vs. with our notable vnthankfulnesse, for that mightie preservation of God, by which he doth vsually keepe vs from the like dangers; and not so alone, but maketh these creatures very seruiceable to vs, which if he please to let the bridle slip a little, are able to ruinate our states in a moment. How often haue you come to Church in peace, and gone home in peace, and in peace returned thither againe, and againe homeward without any noyse of fire or feare of losse? How often haue the blustering stormes, done nothing else but whistled you asleepe the faster, all night long? And alas how little did you consider of this benefit of preservation from fire and tempest? how seldome haue you giuen the Lord any particular thanks, for taking order with these his creatures, that they should not wrong you? Doubtlesse for this as one cause hath he licensed them now to fight against you, that you might take notice of your dulnesse and ingratitude, which considered not, nor acknowledged the greatnesse of your debt for former safekeeping.

But now at length wee are come to thinke of the subiect of this crosse, wherein hath the Lord smitten vs? In our houses and in our goods; in the riches and substance of this present life, insomuch that diuers of you haue nothing left, many haue but little left, and a great number haue far lesse left then you had: without all question the Lord intends hereby to warne you of those sins and disorders, which are busied about this

F

paultry

paultry riches of the world wherein he saw it fit to visit you. Go to then, and let vs informe you of the principall faults that are committed about riches. They are common to all, and particular, to the wealthier sort, and to the poorer. For the first, there are some finnes about riches, which are common to all, the chiefe of them are three, to wit, mis-getting, mis-keeping, mis-spending. Mis-getting by the vse of any lawlesse meanes, or the immoderate vse of any lawfull: Mis-keeping from God and man, chiefly from the poore, and from the publike: Mis-spending, either at all in sinfull things, or excessiue in good things. There are some more particular euills, which are found in richer men, as pride of it, confidence in it, vn-satiableness with it, and in the poorer sort, en-ueying them that haue more, grumbling that themselves haue so little. All and each of them the Lord doth shew himselfe offended at, and would consume as drosse by this fire: For as a good father keepes many faults together on the score, as it were, and reckons for all at one beating, so doth the Lord with his children, else alas he should be alwaies fighting, because we are alwayes offending. Let me speake a little more at large of these euills. For euill getting of goods first, hath not the Lord threatned that fire shall consume the houses of bribes? meaning all the substance which is vniustly attained, and all the rest in the house, though gotten iustly, together with the place within which they are both laid vp, euen altogether for company? and when he made so many of your houses to blaze at once, did he not as it were chide you (so many as be guilty thereof) for your vnequall and vniust dealing? as if he had said, Ah foolish man or woman, wouldst thou hazard a soule, by lying, deccit, oppression, bribery, false weights, false mea-

measures, or any like iniquity, to get a little pelle together, which now thou see'st the wind is able to blow from thee, in the space of a few houres? Will you forfeit a Kingdome, an euerlasting Kingdome, by sinning against God, against his Word, against your consciences, to haue that to you wrongfully, which you see now you cannot keepe with all your paines? now learne to know the sicklenesse of riches, so well as that thou maist be resolute hereafter, I will neuer wound my soule to fill my purse or house, all the world cannot heale that wound for all ages: these gaines, one whiffe of wind, and flake of fire can turne into rubbish. Againe, too much labouring for riches is an euill getting of riches, euen in the most lawfull course of life. For Salomon hath commanded saying, *labour not to be rich*, that is, make not the getting of riches the scope and end of thy labour, which he surely doth that taketh excessive paines to attaine them. And he subioynes this reason to his precept, for riches taketh her selfe to her wings, and flyeth away like an Eagle. Now then that God hath made you to see your riches euen flying away from you on the wings of a windy flame, doth he not sensibly punish you, for such immoderate labouring, and call you to more moderation? If then any man haue so farre giuen ouer himselfe to the seeking of earthly things, by the most lawfull courses that can be, as to thrust out quite, or else to thrust vp in a narrow corner these exercises that tend to get better things, than wealth, euen the true riches of the soule, hee must say to himselfe, and within himselfe, Alas, how foolish haue I beene, to toyle my selfe in following after that, which when I haue attained, I cannot possibly keepe it safely, but may lose it all, or the

most part of it, so suddenly, so irrecoverably? And
 must conclude with himselfe, that he will certainly be
 more temperate hereafter, and seeke this vncertaine
 riches, with farre lesse vehemency of paines, than the
 things that are of a far more durable nature. But though
 a man get not amisse, yet if he keepe and saue inordi-
 nately, he is also found guiltie of a fault about wealth.
 And sometimes the sonnes of men doe hold and keepe
 euen from the living God himselfe when they loue their
 goods so, that they cannot finde in their hearts to giue
 vnto God euen that very portion which God hath chal-
 lenged as his owne. For when our Saviour willett vs to
 giue vnto God that which is Gods, must it not follow
 of necessity that something is Gods? And if any thing be
 his, (in this particular manner) sure it is the tenth of our
 increase, or else nothing, for to none other portion hath
 he euer laid claime in any place: and for this, seeing God
 hath appointed still, holy actions to be done, and holy
 functions in which they must be done, and holy per-
 sons by whom they must be done in those functions:
 surely he must haue holy goods too, for the rewarding
 of those persons, maintaining those functions, and ho-
 nouring and vpholding those actions. But in this matter
 how faulty are all you Tradefmen in generall, for which
 of you did euer make conscience to giue the Lord his
 owne in this measure? Wherefore, when you see the
 Lord to come, and take away from you euen by force
 of fire and tempest, a great quantitie at once, euen so
 much perhaps, and more, as the tenth of your increase,
 from yeere to yeere would haue amounted vnto; must
 you not needs take notice, that his meaning was to re-
 ceive that by strong hand, which you would not
 yeeld, out of loue and duty? Surely, seeing our
 Lord

Lord Iesus Christ hath ordained that the Ministers of the Gospell should liue of the Gospell, euen so, as that the Ministers of the Temple should liue of the Temple; you must either shew some new ordinance of his for this purpose, or else must yeeld that he hath ratified and continued the old still; and therefore must resolue to giue God his tenth freely hereafter, that you may not compell him to take such a violent course for the recouering of it out of your hands. But besides, that is kept from God which is kept from his poore, whose wants require releefe of them, whom hee hath made stewards of more abundance. For in promising to reward the liberall, he must needs tie himselfe to punish the niggardly in this kinde. Now how extremely pinching are men (yea godly men otherwise) in this expence? Yea and how are they wont to excuse themselves in such occasions, by saying they haue it not, they cannot spare it? Hath not the Lord confuted your vaine excuses actually, by taking away so much at once? And yet you must make a shift to liue of that that is left behind too. If a day or two past, some man had come vnto thee for releefe of a poore afflicted neighbour, wouldest thou haue giuen him the fift part of that which the fire hath consumed? Now the Lord in robbing thee of so much at once, doth vpbraide thee with thy too much vnwillingnesse to part with lesse, of thine owne accord, when himselfe did come to borrow. Say then with thy selfe, I will giue with a more bountifull hand, to supply the poore mans wants, that I may not force the Lord to send his vnexpected messengers, as it were to destaine vpon my goods, for default of due obedience to that Commandement, of giuing to six and to seuen, had it not beene better to

hauefed, clad, or releued a poore Christian with it, then to haue kept it for the burning flame? And yet further when the publike ftate of the towne or country doth require the coft of the members therof, if then they hang backe, and will not put themfelues to due expences willingly, who doth not fee that they faue more than enough? For could not an heathen fay, that our country hath a great fhare in our felues, and in all that wee haue? Surely then for ouer-fauing in this cafe, the Lord might iuftly punifh you with this prefent ftroke. Oh refolue therefore that God himfelfe and his poore, and your country fhall neuer find you pinching, giue him his tenth, giue the poore fufficient for their needs and your country enough for its needfull publike vfes, elfe the Lord can quickly fulfill his threat, of making the too close-ftited fauer, to meet with wants. You haue loft many of you (and all ftood in feare to loofe) more than would haue abundantly fufficed for all thefe vfes: bee not wanting to fuch vfes any more, left the Lord vifit you againe with new and more loffes, in this or fome other as bad a fafhion.

Laftly the mifpending of goods is very offenfiue to God that lends them, for what mafter is not difcontented, that his feruant doth lay out his fubftance againft his good liking? And are you any other than Gods ftewards, and Gods Baylies? and can you thinke that God allowes you to fpend in drinking, whooring, gaming, riot, and euill meetings, and lewd company? did he put riches into your hands to ferue the Diuell and finne? if your foules be guilty of fuch moft finfull latiuitie, be fure that for thefe fins the Lord hath finitten thee, and be fure that hereafter thou make not the Diuell the keeper of thy purfe, and opener of thy cheft,
let

39
let not Satan and lust haue the key of thy coffer and strings of thy purse in their hands to open them at their pleasure. The Lord will not alwayes suffer vnfaithfull stewards, to goe vnpunished in their vnfaithfulnesse, no not in this present life. And besides this, take notice that to affect curiositie and vaine glory, in the most lawfull and needfull expences, is wastfulnesse and prodigalitie; and yet how much doe many of you exceed in this kinde? so much you lay out in ouer plentifull feasting, when you make feasts, in ouer-gorgious trimming of your bodies and houses, that as a barrell of beere, which hath a leake and runs out where it should not, will not hold out as it should, when it comes to be duly broached at the spigget; so you haue neither will nor power to lay out enough for mercifull vses because you cast away more than enough, in proud and vaine-glorious vses. Resolue therefore to be better husbands, and truer dispensers of Gods goods hereafter. Be richer in good workes than in good cloathes, and good household stuffe, and good fare, and good buildings: In these things equall your selues with them of the lower sort, that in better things you may be equall with them of the higher. Drive not God to cut you shorter because you abuse your goods to vanity.

These are common abuses, about earthly things in the richer and in the poorer. I come to the speciall. First, how often doe rich men wax proud of their wealth, and thinke themselves so much the better than their poorer neighbours, by how much they possesse more; crowing on the dunghill of wealth, and calling all, base and meane men, whose morsells be not so fat in the world as theirs. Oh how notably doth God confute those vaine fancies, in sending for his owne goods home

home againe by such sturdie and churlish seruants as those, which will not regard the rich man more than the poore? Tell me now, art thou the better for that, that was only lent thee, and may be fetched home againe by the owner euery moment? Wilt thou bee good in thine owne eyes hereafter, for that which thou knowest not, how quickly the Lord may strip thee of with much affrightment? Be not, be not so securely foolish hereafter as to prize thy selfe the more for those things, which hang about thee so loosely, and whereof thou hast so slender hold, wherein so little right, that a coale of fire, and a puffe of wind, may take all from thee, before thou hast told two dayes more. If any thinke that his reuenues lie in lands, which fire cannot consume, I answer, water can drowne lands also, and God hath as much water as fire in his store-house, and this whole land of ours is so surrounded with waues, that if God but bid the winds be violent, they will as easily and quickly ouerrunne this whole kingdome, as the present fire hath done this towne in which we abide. If any say, hee feareth no such inundation, I answer, neither within this three dayes did we feare any such fire; but God hath a thousand wayes, to goe beyond the feares and hopes of vs weake-sighted mortals. Goe to then, be wise for the time to come, and pride not thy selfe in that, which may cease to be thine in a moment. I proceed. Do not rich men trust in their riches, though the Apostle hath intituled them *uncertaine riches*? When God doth make it appeare by experience, that they be most fickle, which by the testimony of his word, wee will not count to be such; is not this a plaine punishment of our confidence in them? And must we not by these blowes informe our selues so of this propertie, as to resolute hereafter, I will
not

not trust in riches, that is to say, I will not build vpon a rotten quagmire? I know that almost all the world will cry not guilty of this fault, but it is because they doe not know the fault. They doe plainly practise it, though they flatly deny it. For what is it to trust in any thing, but to hold vp our hopes of attaining the good we desire, or escaping the euill we shunn, by the helpe and benefit of that thing? he that stayes his beleefe and hope vpon a thing, he trusts in it, let him say what hee will to the contrary. Now haue you not thus done with wealth? Diddest thou not promise thy selfe a weeke since to liue merrily and comfortably, and to escape hunger, cold, nakednesse, &c. because thou hadst a conuenient house, fit stufte in it, and fit things to maintaine thee? And now tell me, what is become of these thine hopes? and this thy trust? when all thy goods are gone, and nothing is left but ashes. Oh see, see, that riches are very runnagates and fugitiues, that they be very lies and falsities, and that if they promise a man comfort in old age, or helpe in any time, against any misery, they doe but coufin him with shewes: For how can that helpe thee, which may runne from thee euery day and houre? Now learne to enioy wealth, so long as God doth giue it thee, but neuer to promise thy selfe comfort or benefit from it, which is to trust in it. It is a thing, as thine eyes haue told thee lately, more easily moueable, more easily loseable, than that it can make good such promises. There is yet one more disease of the soule about riches, the dropisie of insatiabie and insatisfiable wishes for more, more. Men haue enlarged their hearts to the things below, as the graue it selfe, and learne of the Horleach to crie giue, giue. Those that began with a little, and are

raised to large estates, are no lesse greedily desirous of more, than they were at first, nay their hearts are so retched with their goods, because they lay them vp in their hearts, that still they are fitted to hold more, by how much more is put into them. Now the Lord by taking from you much of your substance, warned you to cut off much of your desires after more. Thou diddest thinke thy state too little, and desiredst an increase, God did thinke it too much, and saw fit to decrease it, without doubt he is wiser than thy selfe: now learne to diminish thy longing after wealth, as much and more, than he hath diminished thy wealth. And it is a more happy thing to lose riches, if withall wee lose that eager desire of them, which their presence did increase, than still to possesse them, and still to be so eager after more; learne to know when you haue enough, because the Lord hath made it appeare, that his minde was contrary to your desires, and that he accounted it too much, which you esteemed not enough.

Two great disorders more of this kinde there remaine, more proper to the meaner sort of people; Enuying and murmuring. Those to whom the Lord sees fit to shew himselfe somewhat sparing, are as much tormented many times with other mens abundance, as with their owne penury; neither is it so grieuous to them, that themselues haue so scant a portion, as that the portion of others is more plentifull. Their eye is euill, because Gods eye is good. They fret that others enjoy the benefits which themselues haue not and doe little lesse than hate and maligne a rich man only because he is rich. A vice of any other worthy to be lamented and abhorred, as being at once wrongfull

full to God, the free disposer of his owne gifts, to a mans selfe the beholder, and others the receiuers of the same; for either God is wise enough to finde the fittest obieſts of his bounty, or he is not. Thou darest not affirme the latter in words, for feare of making thy selfe a blasphemmer. Why dost thou then affirme it in deeds, by taking offence at his diuision of his owne substance? for, no doubt, he that grieueth at anothers action, blames him at least of indiscretion. And for thy selfe, what a miserable folly is it, to draw gaulle out of hony, and to gather misery from anothers comfort? How vnnaturall a part were it in the naked hand to grudge the foot a good shooe? and canst thou shew more vncharitablenesse in any thing, than in being vexed at thy brothers welfare? Wherefore, let him whose heart hath beene guilty of repining at anothers plenty, obserue, that God in taking away what he had before, corrects his want of being satisfied in the former distribution, and hath made his little, lesse, to punish his causelesse griefe and anger at anothers store. But I will conclude with murmuring, a vice no lesse frequent than the former in men of meane estates. All their complaint is that they haue nothing, like to vngratefull beggers, that deny they had any almes where they had not so large an almes as they desired. Such were diuers of you, you had such poore houses, such cold houses, you had nothing to hang vpon you; I say all your words tended to diminish the gifts that God had giuen: These were lying and false complaints and mutterings, and now the Lord doth call you to sorrow for them, and amendment of them, by verifying them whether you will or not. How glad wouldest thou bee now, if that house were standing, or those

goods remaining, which thou diddest often abuse with the name of nothing. Beware of muttering causelessely, that God may not be angry to heare those mutterings, and make you proue them true, to your further smart. Thus my beloued brethren, I haue shewed you what offences they be, the reformation of which the Lord doth expect: Let me adde one thing more which the consideration of the instrument of your misery doth lead vs vnto. In Scripture we reade, that God hath appeared in fire and tempest, then, when hee would strike a feare of himselfe into the hearts of men, and make them tremble and quake before him. Thus in the giuing of the Law he clad himselfe with a consuming flame; and in the Psalme, there went a smoake out of his nostrils, and fire out of his mouth consumed. And in another Psalme, clouds and darkenesse are round about him, and a fire goeth before him. So did he shew himselfe to *Iob* in a tempest and whirle-wind, and to *Eliab* in a mighty wind and fire. These things are terrible to man, and make the stoutest heart to quake. The Lord in causing his creatures to shew themselues so terrible, would checke vs for that want of feare of his owne greatnesse, which is found in vs; O the feare of God is not before our eyes. Who is so much afraid to offend God, as he is of the fury of the flaming fire? What crying, what running away from the fire, what conueighing of your goods from out of his reach? Is fire so fearefull, one of Gods host, and will not you learne to feare before the consuming fire of his wrath? Mend, I pray, that carelesse contempt of God, which is the cause of most other sinnes, and tremble now before him, one or two of whose creatures you see to bee so irresistibile. How canst thou stand against

gainst God, how darest thou rush vpon his wrath, that didst make such haste to runne away from wind, and sinoake, and flame?

These be the chiefe faults, which you must endeavour to redresse by meanes of this visitation.

I goe forward to shew you by what meanes you may cause this crosse to further your amendment of these and other faults. To this end foure things are necessary. First you must looke vp to God in this misery, and acknowledge his hand in it, and withdraw your eyes, from the secondary cause or occasion; For it is the Lord that sendeth both euill and good, both prosperous and aduerse things to particular persons, and to whole townes and countries. Carelesnesse and negligence of any person, could not haue produced so lamentable a losse, if Gods prouidence had not so disposed, that such negligence should haue fallen out, at such a time, in such a rough and violent wind, sitting in such a point as to driue it vpon you, not from you. The Lord that knew the winds would then bee very boisterous and violent, and that they would sit fitly to carrie the flames from house to house, euen till they had passed thorow all the places which he saw fit to strike, he I say, he by his good prouidence, did order things so that the heedlesnesse of some or other should then giue occasion, to the breaking out of the fire, when the frosty wind had made each thing, as drie almost as tinder to receiue fire, and when the present tempest was readie to scatter and disperse the fire. Say thou to thy selfe, that hast lost thy goods, or house, or both; The God of heauen he rules all things, he disposeth of all euent, none so great, none so little, but it is subiect to his prouidence; casuall things, to him are not casuall

uncertaine things, to him are not uncertaine. Fire, water, aire, earth, wind, tempest, all things, are his creatures, none of them can stirre without his power and knowledge. The sinnes of men, their carelesnesse, their wilfulnesse, their actions of all sorts, are all vnder his eye, all vnder his decree; It is he that doth moderate every particular euent, neither is chauce or happe any thing but an idle word, vnlesse wee meane by it an act of Gods prouidence most certainly governing those things that to men are uncertaine. I will not therefore trouble my selfe with inquiring of or chafing against the person or persons, by whose faultinesse this vnruely seruant was made a Master: but I will looke onely to God, and say with *Job, bee hath giuen, and he hath taken*. The fixing of the words or thoughts too much vpon the secundarie cause of any crosse, hinders the spirituall working of it for the healing of the soule; but the looking vp to God, and calling our thoughts to his all ruling hand, doth make the soule capable of being reformed by crosses. This doe in the first place. And secondly, Take notice of your sinnes as the causes that haue prouoked God, and incensed him the principall worker, and so procured this aduersitie. Speake vnto your soules often, and that not in a few formall and generall words, but effectually and particularly, saying; It is sinne, and onely sinne, that maketh the Creator to send misery vpon the creatures. Hee doth no more desire our pouerty, than our death, but that we, by transgressing his Law, doe compell his iustice to shew it selfe, as it were in defence of his authoritie. A iust Prince must punish vndutifull subiects, vnlesse hee would forfait the honour of Iustice. Because wee haue sinned in
breaking

breaking Gods Sabbath, he hath interrupted vs, in the rest of his Sabbath, with so hideous an interruption; because wee haue sinned in abusing his Sacrament, he hath turned vs from his Sacrament, in so vncomfortable a fashion. In a word, say to thy selfe, I haue sinned in murmuring that I had so little, or wishing that I had more. I haue sometimes spent, sometimes gotten, sometimes kept, vnlawfully and against my duty. Some of this that I haue lost, was gotten by such courses as I cannot iustifie, some saued when God did call for it, and therefore hee hath now in this manner depriued me of it. O how vile a thing is sinne, which forsaiteth the goods as well as the soule, and pulleth vpon me so fore punishments in this life, besides those of the other world. Cause your soules, by frequent and earnest affirming it vnto them, to be assuredly perswaded, that these sinnes which I haue named, are the true causes of your present losse, and the losse you suffer will cause you to hate sinne, and hatred will bring forth amendment. We say that with our tongues many times, when wee doe not beleue with our hearts; but hee that can make his heart fully to assent to this truth, my sinnes in generall, and by name such and such sins are the things for which I am thus smitten, shall not choose but loath his sinnes when he labours vnder the burthen of their euill effects. But thirdly, you must strue to make your griefes spirituall, as in part I did exhort you at the beginning. A man may kill himselfe with crying and weeping for his smart or wants, and yet his sinnes be neuer a whit the more killed; but if when any affliction befalleth himselfe, and hee findes his sorrowes stirring within him, hee will then set his sorrowes against his sinnes, that sorrow will surely subdue

subdue the power of sinne. Say to your selues, I cannot but sigh and grieue, and mourne, to see so great and solamentable an alteration. I had an house yesterday, or the other day, now I am houselesse. I had a bed to lye vpon, but now it is burnt. I had goods to serue my turne, and now they be gone into smoake, my state is greatly weakned, if not vterly vndone, I cannot but be sad and afflicted in heart for this. But ah those sins which haue opened the treasury of Gods Iustice, and made him vse those weapons to fight against me, doe deserue and will procure infinite more misery. Some is lost now, all must be lost surely, with body and soule, and all, yea body and soule, and all, must be burned, and yet remaine for euer burning in those flames that shall not begin one day, and burne violently for another, and then slacke againe in the third; but shall continue for euer burning with vnspeakeable rage and torment. Doth the losse of my goods pinch me? what shall the losse of heauen doe? was fire, so terrible when it seized alone vpon mine house? what shall it be when it seizeth on my selfe? This crosse is nothing, lesse than nothing, compared to what I haue iustly deserued, and must certainly suffer, if I preuent it not by godly sorrow. I will therefore grieue, not for so trifling a thing as this, but for the sinnes which will procure ten thousand times worse misery. Ah wretch that I am, ah wicked wretch, why haue I broken the Lords Sabbath? why haue I abused Gods Sacrament? why haue I beene drunken, or suffered, and not punished drunkennesse? why haue I set light by Gods threats, which I heard other Sabbaths? why haue I beene vniust? why haue I lyed, coozened, and vsed hard dealing, to get that I cannot keepe? why was I niggardly when

I had it, that could not tell how long I should haue it? why did I mispend so much thus, and so much thus? why did I thinke highly of my selfe for my goods? and trust in them, and could neuer thinke I had enough? or why was I so vnthankfull, as still to mutter, that I had nothing, and enuy that others had so much? These bee the faults that haue kindled this flame, and will kindle a worse; O for these let mee weepe, Lord, They be vile faults, vnreasonable, absurd, foolish, contrary to the written word, and the law of naturall wisdom; and doe giue thee iust cause of being yet more angry. Oh foolish heart, why hast thou thus sinned! Be ashamed, O my soule, be sorrowfull, be vile in thine owne eyes, because thou hast so greatly transgressed thy duty, and prouoked God. Brethren if you will endeavour thus to rectifie your sorrowes, they will become godly sorrowes, and they will purge away sinne.

But lastly, you must remember this crosse often, so as to consider of it, and pray for this fruit of it. The too soone forgetting of blowes makes the little childe to be little the better for them, and to draw vpon himselfe new stripes, by renewing his former faults; but you must not play the children thus, you must often, often call to minde the terriblenesse of these flames, and the doubts, feares, cryes and lamentations which you found in your selues, and heard and saw in others; and you must beseech the Lord to make you profit by the strokes of his hand, and to sanctifie the present affliction, and all other to your bettering: Represent to your owne thoughts many times the miserablenesse and fearefulnesse of the sight you saw, when you saw your owne, and so many of your neighbours houses

H

deliuered

deliuered ouer to the roaring flames; and your selues vnable to rescue them. Make those thoughts often present with you which you had then, and strue to pull into your minds the same affections, and then cry to God, O Lord, now make me to profit by these crosses in hauing mine heart made more and more out of loue with sinne in generall, and chiefly with such and such sinnes. If God chastise vs, and teach vs of his wayes, happy be we, and doubtlesse he will teach vs if we call to mind his corrections, and beg teaching. So haue you the best directions I could giue for the practise of this Truth; shall I craue your leaue to subioyne a few words, for vse, and I haue done.

Two things must be commended to each of your considerations. First those that are guiltie of not amending on former chastisements, must take notice of their sinne to be humbled at it. An incorrigible person is a great sinner: and what is hee but incorrigible whom the blowes of Gods hand haue not reformed? How can that disease but kill, which is obstinate against medicines? How can those sinnes but damme which will not be driuen away by corrections? The rod of correction, saith *Salomon*, will chase away the folly that is bound to a chilles heart; and those to whom their folly cleaueth so fast that the rod of correction will not stirre it, cannot bee esteemed Gods children, but his enemies, and therefore the sword of vengeance must cut them off. I am sorrie to be the messenger of heauie tydings, but truth must bee told, tho it displease neuer so much. Let all them know whom Gods afflictions haue not brought to a carefull shunning of sinne, that either sorer blowes must come to effect that which the lighter haue not, or else they must
utterly

vitterly perish. Hath not God met with thee in thy dayes? hath not he visited thee in thy children, in thy goods, in thy health, in thy name, in any of the things that are naturally deare vnto thee? if yea, what hath beene the issue? Hast thou made light of some of them refusing to feele them? and though perhaps some others haue made thee smart and roare (yea and that it may be so, as to confesse thy fault and promise amendment:) yet no sooner wast thou loosed from the bands of aduersitie, but thou didst returne to the ancient licentiousnesse of sinning? wast thou a Drunkard, a follower of vaine company, a gamester, a lyer, a coozener, a wanton, a Sabbath breaker, a swearer, a rayler, a worldly minded man, a reuengefull man, a sinner in any kinde euen as bad as before? I say is this thy case? then stand still and heare thy doome from the mouth of him whom thou callest thy Sauour, *A worse thing shall befall thee.* This returning backe to the same crimes, after confession, after submission, after promises of reformation, is a wonderfull dangerous fault, it shewes a world of guile and hardnesse in the heart; it shewes that a man flatters God with his lips, it shewes that hee hath set his loue vpon sinne, and if any man haue serued the Lord thus, like a deceitfull bow, some few times, as *Pharoah* did, let him bee assured that the Lord is euen out of all hope of him as it were, and if hee be gotten to some present ease and prosperitie, it is because the Lord is whetting his sword to cut him off. Great is his danger that hath refused to receiue correction, and to turne, that hath beene as base metall, which no melting can refine, that hath beene like such filthy clouts, which no washing can make cleane: that hath beene like the fretting leprosie, which after

Scraping off the dust and new plastering, doth breake out againe. That house must be pulled downe; those clouts must be cast to the Dunghill, that mettall must be flung away, and that man must sincke into hell. I pray you euery man to consider if himselfe be not such, and if hee bee, now take notice of thine hardnesse, wilfulnesse, guilfulnesse, loue of sinne, contempt of Gods hand, obstinacy against his rod, and now fall downe, and lament this sinne, and returne to God againe: renew thy promises which thou madeest in aduersitie, and seeke to performe them, that thou maiest not bee destroyed. O let this admonition of the word, so reuiue the remembrance of thy griefes, and of thy purposes, and of thy faire words which thou gauest vnto God and man, that thou mayst tremble to thinke of thy great wickednesse, in going backe from thy good words to thy bad deeds, and mayest now returne againe to thy former purposes, and put them in execution.

And secondly, brethren, I must speake to you all and each in regard of the present calamitie; your eyes tell you that God hath smitten you, who else could haue made the winde and flame to meeete so right, and to continue together so long? your eares tell you what vse the Lord lookes that you should make of his blowes. Now in the Lords name I request, yea require you, to take this happy counsell of our Lord IESVS CHRIST. All of you in generall must doe this, The Towne is as a common body, one Person. Tho this stroke haue not light vpon euery one, yet hath it falne vpon the whole, as the childe is corrected, when one part is made to smart; wherefore all in generall, are called by God

to a carefull amendment of their liues. Doe not thinke, you whose goods and houses stand intire and vntouched, that you be not as great offenders as your brethren; doe not thinke that the Lord hath not shewed his anger to you, and against you for your sinnes. As the tongue doth offend in periuie, and the eares are punished by being nailed to the pillorie; and as the hand offendeth in theft, and the backe receiueth the stripes in being whipped: so when a whole Towne hath sinned, God striketh some one part for the common sinnes, as here among you, for if hee should haue smitten euery one, it would haue beene the destruction of the Towne, and not their correction. And when hee findeth an whole Nation sinfull, hee smiteth some Townes and Cities, to admonish all, as lately by the Plague; for if all should haue beene alike smitten, all had beene lost. I beseech you therefore to see Gods hand against your selues for your offences, and resolute to sinne no more in any of those things whereof you are guiltie. God hath shewed more gentlenesse to you, in that others haue borne the blowes, which the sinnes that you haue committed, as well as theirs, haue deserued; make not a lesse good vse of Gods hand, because he hath shewed more clemency and gentlenesse. It is an ill vse of mercy to grow carelesse and hard-hearted.

Let vs all therefore resolute to sinne no more, no more to prouoke Gods anger, to hazard our selues no more; no more to draw his stripes vpon vs. Is not this burning great enough? Haue not those flames frightened you enough? is not this losse sufficient? Would you another fire? another wind? a more violent wind? a more furious flamer if not (as I know you cannot

H 3

make

make so fond a choice) O let the Lord haue his purpose, and attaine his desires now at this once, without any more adoe. What can the childe gaine by neglecting and setting light by his fathers threats, but, that blowes must follow? What by stouting it out against one blow, and not regarding to mend at the first stroke, but that his father must take the rod in hand againe, and make him smart with harder stripes? Brethren I haue often spoken to you in Gods name. The last Tuesday, my Text seruing, I called you to amendment, you see what hath followed. If being now admonished againe, after corrections, you refuse to make this onely right vse of both, the Lord will not be set downe, hee will deale puerly with the peruerse, as the Psalme hath it, and be hard-hearted with the hard-hearted, as we see in the case of *Pharaoh*; and though he may defer a time to giue you space and time for amendment, yet in due time, and after a fit space he will againe returne to visit you with more seuerity. Wherefore as you loue your owne ease, as you desire the continuance of your prosperity, as you wish no more to seele such sore and heauy crosses, promise, resolute, endeouour to *sinne no more*, breake the Sabbath no more palpably, abuse the Sacrament no more grossly. Bee no more drunken, bee no more sparing to Drunkards, but let each of you practise sobriety in himselfe, and the Governours punish drunkenness in others. Be no more fearelesse of God, be no more vngratfull for your constant preservation; Get no more by vnrighteous dealing, or immoderate labour; keepe no more from God or his poore, or the publike state, spend no more wastfully, sinfully, excessiuely; Be no more proud that you
are

are rich; Trust no more in vncertaine riches, couet not to get more, grumble not that you haue so little, enuy not that others exceed you in wealth. I pray you resolute to fling from you all sinnes, most of all your most precious sinnes; and in particular, and with speciall care, those sinnes which I haue named. Why will you not dwell in safetie, why will you not enioy your goods and houses? Why will you not saue your selues from more and worse miseries? The Lord sends his Word amongst you to make you profit by his blowes. Hee doth not grudge you your wealth, but takes it from you to giue you notice that your sinnes displease him. He is not delighted in your misery, no more than your selues are in the smart of your children; It is your amendment that hee seeketh, endeuoureth, calleth for; and without this, nothing will, nothing can, nothing should please him. If he should correct for sinne once, and after suffer it vnreformed, he should deale vniustly, vnwisely, weakely, not like himselfe. Either those euils that I haue named, and the rest of which you are guilty, be naught and wicked, or they be not so. If they be not wicked, why should he correct you at all? if they be, why should he cease correcting, afore you cease sinning? It is not crying out, it is not roaring and lamenting, it is not a whimpring confession of sinnes, it is not a clamorous calling for mercy, that will pacifie God, or serue your turnes for safety. All seeming remorse, all shewes of humiliation, all blubbering and crying, is worth nothing, nay it is a greater prouocation to him, if withall, you ioyn not as the effect and fruit of all, this of our blessed Sauiour, *Sinne no more*. Of this you must mind euery man himselfe, euery one his or her yoke-fellow, his or her neigh-

neighbour, for this you must call vpon your selues;
Oh that I could bee able to *sinne no more*; for this you
must call vpon God, O Lord that requirest amend-
ment, worke amendment; Inable as well as
command, and then through thy grace
I will promise what thou requirest,
and performe what I haue pro-
mised, Lord I will *sinne*

no more.

FINIS.

Alfa 312.

